# ARCOT SOUTH DISTRICT.

## CHIDAMBARAM TALUK.

### *Chidambaram.*

A connected account of Chidambaram based on the inscriptions of its temples is given in *Madr. Ep. Rep.*, 1914, p. 88. It is remarkable that while the history of the place goes to the age of the *Prabandhas* and the *Dēvāram*, i.e., the Pallava times, no records of even the early Chōḷas are to be found in its walls, the earliest being those of Rājēndra Chōḷa I and Kulōttuṅga I. The records of Vikrama-chōḷa then follow and give details of his holy works and the works of his predecessor. The local inscriptions are given in Mackenzie's list in *Ins. S. Dts.*, p. 162—7, in various and scattered notices in *Rais. Catal*, Vol. III and in the original *Mack. MSS.* Owing to the enormous difficulty involved in comparing these and the unprofitable nature of such an examination and comparison, I have not attempted it fully. I have given therefore the departmental list alone, and identifications of six of the sixteen inscriptions in *Ins. S. Dts.* For a full account of the local history, antiquities, etc., see *S. A. Gazr.*, p. 265—74.

1. 115 *of* 1888.—Outside first prākāra, east. Two Sanskrit verses, which praise the victories of Kulōttuṅga-Chōḷa (I) over the five Pāṇḍyas and the Kēraḷas, and which record that he burnt the fort of Kōṭṭāra (near Cape Comorin) and put up a pillar of victory on a peak of the Sahyādri mountains. See *S. Ind. Inscrns.*, Vol. I, p. 168 f. and *Ep. Ind.*, Vol. V, p. 103—4. The king's fame is said to be sung even on the further shore of the ocean by the young women of the Persians (Parsi).

2. 116 *of* 1888.—On the maṇṭapa in front of the east entrance into the first prākāra. Sanskrit fragment.

3. 117 *of* 1888.—Outside first prākāra, north. Dated in the forty-sixth year of Kulōttuṅga-Sōḷa-dēva; mentions Madurāntaki, "the younger sister of our lord." Śiṟṟambalam, here also called Puliyūr, became Chidambaram in Sanskrit, and a different interpretation came to be given to the latter to be "the space of Chit." The other names of the place Puliyūr, Perumbaṟṟappuliyūr and Tillai are mentioned both in the *Prabandhas* and *Dēvāram*. Chidambaram had as many as 14 hamlets as its inscriptions show.

4. 118 *of* 1888.—Outside first prākāra, north. A record of Kō-Rājakēsarivarman, *alias* Uḍaiyār Rājēndra-Śōḷa-dēva I, twenty-fourth year. This is the earliest record in the temple.

5. 119 *of* 1888.—Outside first *prākāra*, north. The inscription records several gifts to the god (Āḷuḍaiyār) of Chidambaram

(Tillai or Tiruchchiṟṟambalam) by Rājarājan-Kuṇḍavai, the daughter of the E. Chāḷukya Rājaraja I (A.D. 1022—63) and younger sister of Tribhuvanachakravartin Kulōttuṅga-Śōḷadēva (I). Further it records, that Rājēndra-Sōḷadēva [II, i.e., Kulōttuṅga I] put up in the wall of a hall in front of the temple a stone, which he had received from the king of Kāmbōja. [A portion of this inscription was published in *Ind. Antq.*, Vol. XXIII, p. 298 and *Ep. Ind.*, Vol. IV, p. 70. It is dated in forty-fourth year of *Jayadhara, a biruda* (according to the *Kaliṅgattupparaṇi*) of Kulōttuṅga I and Kielhorn calculates the details of the date to be Friday, 13th March, A.D. 1114. Also see *Ep. Ind.*, V. p. 105-6.]

6. 120 *of* 1888.—Outside first prākāra, west. Long defaced inscription in Sanskrit verse.

7. 121 *of* 1888.—Inside second prākāra, west, left of entrance. A record of Kō-Parakēsarivarman, *alias* Tribhuvanachakravartin . . . The inscription which is much worn, mentions Ammaṅgai, the daughter of Kulōttuṅga-Sōḷa-dēva.

8. 122 *of* 1888.—Inside second prākāra, west, right of entrance. A record of Kō-Parakēsarivarman, *alias* Tribhuvanachakravartin Vīra-Rājēndradēva, in his fifth year.

9. 123 *of* 1888.—East gōpura. A record of Vikrama-Pāṇḍya.

10. 124 *of* 1888.—West gōpura. A record of Kō-Māravarman Tribhuvanachakravartin Kulaśēkhara-dēva, in his twenty-eighth year. [Most probably the king was Kulaśēkhara I who ruled from 1268 to 1308.]

11. 170 *of* 1892.—(Tamil verse.) Right of entrance to the east gōpura of the Naṭarāja temple. A record of the Pāṇḍya king.

12. 171 *of* 1892.—(Tamil verse.) Right of the entrance to the east gōpura of the Naṭarāja temple. A record of the Pāṇḍya king Sundara-Pāṇḍya (i.e., Jaṭāvarman who ascended the throne in 1251).

13. 172 *of* 1892.—(Tamil verse.) Right of the entrance to the east gōpura of the Naṭarāja temple. A record of the Pāṇḍya king Sundara-Pāṇḍya. See note to (12).

14. 173 *of* 1892.—(Tamil verse.) Right of the entrance to the east gopura of the Naṭarāja temple. A record in modern characters.

15. 174 *of* 1892.—(Tamil.) Left of the entrance to the north gōpura of the same temple. A record of the Vijayanagara king Kṛishṇadēva (1509—30). Records the building of the gōpura.

16. 175 *of* 1892.—Left of the entrance to the north gōpura of the same temple. A record of the Vijayanagara king Krishṇadēva (1509—30). Sanskrit version of No. 15 above.

17. 176 *of* 1892.—(Tamil.) Right of the west entrance to the second prākāra of the same temple. A record of Toṇḍaimān.

Opens with the usual Sanskrit *birudas* of Sundara-Pāṇḍya (1251—64), whose vassal the donor appears to have been.

**18.** 177 *of* 1892.—(Sanskrit verse.) Right of the west entrance to the second prākāra of the same temple. A record of the Pāṇḍya king Sundara Pāṇḍya (1251—64).

**19 to 23.** 178 *to* 182 *of* 1892.—(Sanskrit verse.) South wall of the second prākāra of the same temple. A record of the Pāṇḍya king Sundara-Pāṇḍya (1251—64).

**24.** 183 *of* 1892.—(Sanskrit and Tamil.) West wall of the second prākāra of the same temple. A record of the Pāṇḍya king Sundara-Pāṇḍya (1251—64).

**25.** 184 *of* 1892.—(Sanskrit verse.) Right of the west entrance to the second prākāra of the same temple. A record of the Pāṇḍya king Sundara-Pāṇḍya (Jaṭāvarman, 1251—64).

**26.** 455 *of* 1902.—(Tamil.) On the west wall of the second prākāra of the Naṭarāja temple. A record in the thirty-sixth year of the Pallava king Avaniyāḷappirandān Sakalabhuvanachakravartin Kopperuñjiṅgadēva. Records gift of land. [He was the contemporary of Rājarāja III (1216—48) who made himself master of an extensive part of Chōḷa dominions and ruled from 1243 to 1280. See S.A. 329, S.A. 124, etc., for details.]

**27.** 456 *of* 1902.—(Tamil.) On the same wall. A record in the thirty-sixth year of the Pallava king Sakalabhuvanachakravartin Kopperuñjiṅgadēva. Records an order of Vēṇāḍuḍaiyān, referring to a gift of land. See S.A. 329 and S.A. 32.

**28.** 457 *of* 1902.—(Tamil.) On the same wall. A record in the ninth year (and eighty-eighth day) of the Chōḷa king Kulōttuṅga-Chōḷa III. Published in *South Ind. Inscr.*, Vol. III, No. 86, p. 210—3. Records a grant of land to temple by a certain Kēraḷarājan, for a flower garden. The inscription gives very minute fractions of *vēlis* and land measures and is thus of value to the historian of land tenure and revenue.

**29.** 458 *of* 1902.—(Tamil.) On the same wall. A record in the eleventh year (and one hundred and eighteenth day) of the Chōḷa king Kulōttuṅga-Chōḷa III. Published in *Ibid.*, No. 87, p. 213—7. Records the king's sanction of a grant of land to the temple by a certain Vāḷuvarāyan for the maintenance of a flower garden.]

**30.** 459 *of* 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Kopperuñjiṅgadēva. Records an order of Śōḷakōn of Aragūr or Perumāḷ Piḷḷai, one of the king's chief officers. He was the brother of Vēṇāḍuḍaiyān referred to in S.A. 32.

**31.** 460 *of* 1902.—(Tamil.) On the same wall. A record in the eighth year of the Pallava king Sakalabhuvanachakravartin Kopperuñjiṅgadēva. Records an order of Sōḷakōn. See S.A. 329

for details about Kōpperuñjiṅga. [In *Ins. S. Dts. (Mack. MSS.)*, p. 163, No. 5, an inscription of this chief in this year granting 1½ *vēlis*, etc., to the Goddess and houses for worshippers, is given but it is doubtful whether it is the same.]

**32.** 461 *of* 1902—(Tamil.) On the west wall of the second prākāra of the Naṭarāja temple. A record in the thirty-fourth year of the Pallava king Sakalabhuvanachakravartin Kopperuñjiṅgadēva. Records an order of Vēṇāḍuḍaiyān, brother of Śōḷakōn.

**33.** 462 *of* 1902.—(Tamil.) On the north wall of the same prākāra. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kopperuñjiṅgadēva. Records gift of land. Compare *Ep. Ind.*, Vol. III, page 166.

**34.** 463 *of* 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Kopperuñjiṅgadēva. Records an order of Śōḷakōn.

**35.** 464 *of* 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Kopperuñjiṅgadēva. Records an order of Śōḷakōn.

**36.** 465 *of* 1902.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. Records an order of Śōḷakōn.

**37.** 466 *of* 1902.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. Records an order of Śōḷakōn.

**38.** 467 *of* 1902.—(Tamil.) On the same wall. A record in the sixteenth year of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. Records an order of Śōḷakōn.

**39.** 468 *of* 1902.—(Tamil.) On the same wall. A record in the sixteenth year of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. Records an order of Śōḷakōn.

**40.** 390 *of* 1903.—(Tamil.) On the east wall of the central shrine in the Tillaiyamman temple. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. Records gift of land.

**41.** 391 *of* 1903.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. Records sale of land.

**42.** 392 *of* 1903.—(Tamil.) On the south wall of the same shrine. Records in the third year sale of land. The king's name is not mentioned.

**43.** 393 *of* 1903.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. Records sale of land.

**44.** 394 *of* 1903.—(Tamil.) On the north base of the maṇṭapa in front of the same shrine. A record in the fifth year of the

Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. Records sale of land.

**45.** 395 *of* 1903.—(Tamil.) On the south wall of the same maṇṭapa. Records in the third year sale of land. The king's name is not mentioned.

**46.** 396 *of* 1903.—(Tamil.) On the same wall. The king's name is not mentioned. Provides in the fourteenth year for the supply of saffron, etc., required for the temple of Tillaivanamuḍaiya-Paramēśuri.

**47.** 397 *of* 1903.—(Tamil.) On the same wall. A record of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva, the date of which is doubtful. Records sale of land.

**48.** 398 *of* 1903.—(Tamil.) On the north wall of the same maṇṭapa. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. Records sale of land.

**49.** 399 *of* 1903.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. Records sale of land.

**50.** 400 *of* 1903.—(Tamil.) On the south and east walls of the Bhairava shrine in the same temple. A record of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva, the date of which is doubtful. Records an order of Śōḷakōn.

**51.** 401 *of* 1903.—(Tamil.) On the north wall of the same shrine. A record in the eighth year (A.D. 1250) of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. Mentions the temple of Vārāṇavāsi-Mādēvar, and records a sale of land to Śōḷakōnār for building a temple of Piḍāriyar. See N.A. 302.

**52.** 260 *of* 1913.—(Tamil.) On the south wall of the Bhīmēśvara temple at Śiṅgārattōppu near the same place. A record in the sixth year, Karkaṭaka, first day of the Chōḷa king Tribhuvanachakravartin Vīrarājēndradēva (i.e., Kulōttuṅga III, 1178—1216). Records gift of land at the hamlet of Maṇalūr for two lamps to the temple of Tirukkiḷānjēḍi-Mahādēva at Perumbaṛṛappuliyūr, a taniyūr in Rājādhirāja-vaḷanādu.

**53.** 261 *of* 1913.—(Tamil.) On the same wall. A record in the eleventh year, Mēsha, . . . fifth day of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. Records sale of nine *mās* of land, for 5,000 kāśu to the temple of Nāyanār Tirukkaḷānjēḍi-Uḍaiyār at Paṇṇaṅguḍichchēri *alias* Paramēsarinallūr, a hamlet of Perumbaṛṛappuliyūr. The land sold was a field of the western hamlet of Iḷanāṅgūr *alias* Sudaraśōḷapāṇḍyanallūr which was situated in Gaṅgaikoṇḍaśōḷappērilamai-nāḍu and the sale was witnessed by the assembly of the village. [It is not improbable that Sundaraśōḷapāṇḍyanallūr owed its name to the son of Rājēndrachōḷa I.]

**54.** 262 *of* 1913.—(Tamil.) On the north wall of the same temple. A record in the second year and one hundred and

twenty-fifth day of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III, 1178—86). Registers an order of the king that, from this date, the assessed lands (*taram-peṟṟa-nilam*) standing in the name of the Subrahmanya-Piḷḷaiyār shrine in the Arumoḷīśvara temple of this village be included with those of the latter, that lands declared to be superior to the eighth class be assessed as per those of the eighth class (*eṭṭām-taram*) and that those below the eighth class be allowed to continue as before and that the site of the temple of Tiruttoṇḍattogai-Īśvaram-Uḍaiyār, its enclosures, premises and the sacred tank, till now included in the account of assessed lands, be removed from that register. The order was executed by the 'land-survey' committee (*nilam-aḷavupaḍi-pperumakkaḷ*) of the village assembly of Perumbaṟṟappuliyūr. Full details of the lands (extent, boundaries, etc.), thus dealt with are recorded. [The inscription is of great value in the history of land revenue assessment. Similar land survey and assessment were made in the time of Rājarāja I and Kulōttuṅga I, e.g., see No. 109 below.]

**55.** 263 *of* 1913.—(Tamil.) On the same wall. A record in the second year, and one hundred and twenty-first day of the Chōḷa king Tribhuvanachakravartin Rājādhirājadēva *alias* Karikāla-Chōḷadēva. Refers to the order registered in No. 262 (i.e., S.A. 54) and states that it was issued by Villavarāyan at the request of Vaiḍumbarāyan. The document is signed by ten officers of the king of whom the Tirumandira-ōlai-nāyaka was Nārāyaṇa-Mūvēndavēḷān. As these officers occur in the inscriptions of Kulōttuṅga Chōḷa III, the Government epigraphist surmises that Rājādhirāja Karikāla was another name of his.

**56.** 264 *of* 1913.—(Tamil.) On the same wall. A record in the seventeenth year, Kanni, twenty-first day of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva III (1178—1216), 'who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya.' Records gift of interest on 1,100 kāśu for maintaining a lamp and a lampstand. It is stipulated that the grant is to be renewed at the end of every five years, after it is produced after each period *before the assembly and the sthānattār.*

**57.** 265 *of* 1913.—(Tamil.) On the same wall. A damaged record on the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva III (1178—1216), 'who was pleased to take Madurai (Madura), Iḷam (Ceylon) and the crowned head of the Pāṇḍya,' in his twentieth year and one hundred and twenty-first day. Seems to record a gift of lamp.

**58.** 266 *of* 1913.—(Tamil.) On the east wall of the first prākāra, of the Naṭarāja temple, right of entrance. A record in the seventeenth year and two hundred and seventy-second day of the Chōḷa king Tribhuvanachakravartin Rājarājadēva. Records gift

of land belonging to the village of Pāṇḍūr *alias* Kulōttuṅgaśōḷan Vallam in Rājādhirāja vaḷanāḍu for maintaining the feeding house named Arapperuñjelvi-śōlai at Perumbaṟṟappuliyūr in the west street called Muḍittalaigoṇḍa Perumāḷ-tiruvīdhi.

**59.** 267 *of* 1913.—(Tamil.) In the same place. A record in the fourth year and two hundred and fiftieth day of the Chōḷa king Tribhuvanachakravartin Rājarājadēva. Records gift of land for the offering called *tiruppāvāḍai* on the day of Pushya in the month of Tai to the god Āḷuḍaiyār. The inscription was ordered to be engraved on the Kulōttuṅga-śōḷan-tirumāḷigai by the Tirumandiravōlai Rājanārāyaṇa-Mūvēndavēḷān.

**60.** 268 *of* 1913.—(Tamil.) On the same wall, left of entrance. A record in the third year and ninety-fifth day of the Chōḷa king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35). Records gift of land by a native of Tiraimūr in Tiraimu-nāḍu which was a district of Uyyakoṇḍār-vaḷanāḍu at Manārkuḍi-kaṭṭalai, a hamlet of Jayaṅgoṇḍaśōḷa-chaturvēdimaṅgalam in Mērkal-nāḍu, a subdivision of Virudarājabhayaṅkaravaḷanāḍu, for a flower garden. Also records another gift of land in Pannaṅguḍichchēri *alias* Parakēsarinallūr which was a hamlet of Perumbaṟṟappuliyūr with four tenants (*kuḍi*) for maintaining the garden and for providing the *mantrapushpa* in the temple of Tiruchiṟṟambalam-Uḍaiyār.

**61.** 269 *of* 1913.—(Tamil.) In the same place. A record in the eighth year and fifty-seventh day of the Pāṇḍya king Māravarman-Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Registers that under the orders of Vikrama-Pāṇḍya Gāṅgēyarāyan some land was set apart for building a quarter to be inhabited exclusively by the weavers (*Śōliya-Śāliyar*) and named Teriyavaraniṉṟaperumāḷpuram, on condition that these weavers supplied four new cloths (every year) to the goddess Śivakāmasundari on the day of the *tiruppudiyiḍu* festival and five other small cloths for the shrines of Tirugnānasambandan. See S.A. 71 below, for the identity of the king. The *Śāliyars* are described in Mr. Thurston's *Castes* and *Tribes*, Vol. VI, 276—9.

**62.** 270 *of* 1913.—(Tamil.) In the same place. A record in the fifth year and two hundred and seventieth day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Built in at the beginning. Registers that, under orders of Gāṅgēyarāyan, land was granted for supplying garlands on the occasion of the service called Rājākkaḷnāyan-śandi after the king, and on the day of a festival called *Rājākkaḷnāyanperiyatirunāḷ*. See S.A. 71 below.

**63.** 271 *of* 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Mahāmaṇḍalēśvara Śrīraṅgarāya (VI) in Ś. 1565, Svabhānu, Paṅguni, 7, Pañchami, Friday and Rēvati, which

Mr. Swamikannu Pillai calculates to be 2nd February, A.D. 1644. (The real month, however, he says, must be Māśi and not Paṅguni.) Records that the king repaired the big maṇṭapa in front of the Tillai Gōvindarājasvāmin shrine in Tiru-Chitrakūḍam, the gōpura of the shrine, the vimānas of the goddesses Puṇḍarīkavalli nāchchiyār and Śūḍikkoḍutta-nāchchiyār and the maṇṭapa in front of Tiruvāḷi-Āḷvān. He is also stated to have made rent-free the five villages Āḍūr, Karuṅguḷi, Kuṟiyāmaṅgalam, Marudāntanallūr and Uḍaiyūr in which the Śrī-Vaishṇavas were permanently living. [See *Ins., S. Dts.*, p. 162, No. 2. For the history of the Gōvindarāja shrine see note to the next inscription. Here it may be noted that the members of the last Vijayanagar dynasty were staunch Vaishṇavites and had the Tātāchāryas for their Gurus.]

**64.** *272 of* 1913.—(Tamil.) On the south wall of the same prākāra. A record of the Vijayanagara king Achyutayya-Mahārāya in Ś. 1461, Vishu (wrong) Mithuna, śu. di. 14, Śādhyayōga, Saturday, Anurādha, which corresponded, according to Mr. Swamikannu Pillai, to May 31, A.D. 1539. The king ordered that the image of Tillai-Gōvindarāja-Perumāḷ at Perumbaṟṟappuliyūr in Vaḷudalambaṭṭu-uśāvaḍi, a subdivision of Veṇṇaiyūr-nāḍu in Rājādhirājavaḷanāḍu, might be set up according to the ritual of Vaikhānasasūtra, and granted 500 *pon* which was the income from four villages for the upkeep of daily worship. [The Gōvindarāja shrine has had an eventful history. That it existed in the Pallava period is proved by the fact that the Āḻvārs Kulaśēkhara and Tirumaṅgai-mannan refer to it. The next reference is by Māṇikkavāśaga who must be assigned to the middle of the ninth century. See his *Tiruchchiṟṟambalakkōvai*, Stanza 86. Coming to the Chōḷa times we find from the *Kulōttuṅga-Chōḷan-ulā*, the *Rājarājan-ulā* and the *Takkayāgapparaṇi* that Kulōttuṅga II, a bigoted Śaivite, threw the image of Gōvindarāja into the sea. The Vaishṇaviṭe *Guruparamparas*, on the contrary, say that in the time of Rāmānuja the *Chitrakūṭa* at Chidambaram was 'destroyed', the image of Gōvindarāja was removed by the Vaishṇavas to Tirupati, and that Rāmānuja formally solemnised the consecration ceremony. See the *Vaḍag. Gurup.*, 1913, p. 86. It is difficult to say whether the Tamil literary works mentioned above and the *Guruparampara* refer to the same incident. Rāmānuja lived, according to tradition, till 1137 and Kulōttuṅga II ruled as sole monarch from 1135 to 1146 and jointly with his predecessor Vikrama Chōḷa from 1123 to 1135. If the vandalism of Kulōttuṅga II followed his sole assumption of Government, then the removal of the Vishṇu shrine at Chidambaram and the consecration of the new shrine at Lower Tirupati should have been about 1135–6. The next literary reference to the fortunes of the shrine is in the time of Vēdānta Dēśika. The *Guruparampata* says that he took advantage of an internal commotion in Chidambaram to make Goppaṇārya of Gingee to re-establish the image

about 1370. See *Vaḍag. Gurup.*, 1913, p. 154. The *Prapannāmritam*, on the other hand, attributes this honour to Mahāchārya or Doḍḍāchārya of Sholinghur and of Rāma Rāya of "Chandragiri," whom it wrongly supposes to be a king and successor of Kṛishṇa-dēva Rāya. The present inscription would support the version of the *Prapannāmruta* if Rāma Rāya is taken to be a mistake for Achyuta Rāya. If not, we should have to suppose that after Achyuta Rāyā there was another Śaivite attempt to remove the idol and a final restoration of it by Mahāchārya late in the sixteenth century. See *Ins., S. Dts.*, p. 162, No. I.

65. 273 *of* 1913.—(Tamil.) On the same wall. A record in the thirty-second year and one hundred and sixtieth day of the Chōḷa king Tribhuvanachakravartin Tribhuvanavīradēva (1178—1216), "who, having taken Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors." Records that a gift of land for a flower garden called Ponnambalakkūttan, in the village of Kōyilpūṇḍi, a hamlet of Perumbaṟṟappuliyūr, was made to the temple of Āḷuḍaiyār by a certain Ponnambalakkūttan *alias* Nandipanman. He also provided for its upkeep by another gift of land made at Śerundimaṅgalam, which was a hamlet of Tyāgavalli chaturvēdimaṅgalam in Mērka-nāḍu. These transactions and gifts were engraved on the walls of the temple by the order of the king's officers at the request of Nandipanman.

66. 274 *of* 1913.—(Tamil.) On the same wall. A record in the fifteenth year and three hundred and sixty-third day of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍya-dēva. Records an order of Villavarāyan and other officers of the king that the maintenance of worship and offerings in the temple of Dēvargaḷ-Nāyanār was to be met from certain grants of land made to that temple. [The chief Villavarāyan occurs in S.A. 55 in the reign of Kulōttuṅga III, 1178—1216. As the Sundara Pāṇḍya referred to is probably the first of that name who ruled from 1251 to 1264, it is probable that the Villavarāyan of this epigraph is a son or successor of his namesake in the other.]

67. 275 *of* 1913.—(Tamil.) On the same wall. An incomplete record in the fourteenth year and one hundred and twenty-fourth day of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Registers another order of Villavarāyan with reference to certain grants of land providing flower garlands to the god and goddess. One of these latter was situated in Vikramaśōḻanallūr (also called *Akkanpallippaḍai*) near Perumbaṟṟappuliyūr and was granted by Svāmidēvar. Still another grant of land, in the hamlet of Kōlam *alias* Śōḻakeraḷadēvanallūr, was made for providing offerings on the occasion when the images were taken on procession to the sea.

68. 276 *of* 1913.—(Tamil.) On the same wall. A record in the sixth year and three hundred and fifty-fifth day of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍya-dēva. Registers an order of Vaṅgattarayan to the temple authorities to engrave on the walls of Vikrama-śōḷan-tirumāḷigai the gift of lands in Paḷḷippaḍai *alias* Vikramaśōḷanallūr, Erukkāṭṭañjēri *alias* Jayaṅgoṇḍaśōḷanallūr and Maṇalūr *alias* Jayaṅgoṇḍaśōḷanallūr, for the flower garden Ulagamuḻudumudaiyāḷ-tirunandavanam which was so named after the queen. [The Pāṇḍyan king referred to came to throne in A.D. 1282. He boasts of his conquests over the Chōḷas, Vīraganḍagōpāla and Gaṇapati of the Kākatīya dynasty.] See S.A. 342 and S.A. 157.

69. 277 *of* 1913.—(Tamil.) On the same wall. A record in the thirteenth year of the Pāṇḍya king Tribhuvanachakravartin-Kōnērinmaikoṇḍān Sundara Pāṇḍyadēva (I? 1251–64). Registers the founding of an agrahāra *named* Vikrama-Pāṇḍya-chaturvēdimaṅgalam on the western side of Perumbaṛṛappuliyūr and its presentation to 108 learned Brāhmaṇas. For the maintenance of these and of other village accessories (*grāmaparikāra*) the village Rājaśikhāmaṇinallūr *alias* Puḷiyaṅguḍi on the western bank of Ponnēri was acquired and granted, being divided into 147¾ shares (*paṅgu*). [The process of the foundation of a new village is typically illustrated here. For details see *Ep. Rep.*, 1914, p. 92.]

70. 278 *of* 1913.—(Tamil.) On the same wall. A record in the fifth year and 351st day of Tribhuvanachakravartin Kōnērinmaikoṇḍān. Records gift of 116 *vēlis* of land of Āḍūr *alias* Jananāthanallūr to 108 Brāhmaṇas, to the god Ulagamuḻuḍuḍaiya-piḷḷaiyār, the maṭha, etc., of Ulagamuḻudumuḍaiya-chaturvēdimaṅgalam, a hamlet on the western side of Perumbaṛṛappuliyūr. The recipients had no tax to pay, but to measure out 4 *kalam* on each *vēli* of land to the temple of Tillai-nāyaka as the donees of Vikrama-Pāṇḍya-chaturvēdimaṅgalam did. [See note to the above.]

71. 279 *of* 1913.—(Tamil.) On the same wall. A record in the fourth year and 192nd day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Registers an order of Pallavarāyan to the temple authorities to engrave on the walls of the Kulōttuṅgaśōḷan-tirumāḷigai, a gift of land for offerings to the shrine of Aḻagiya-Tiruchchiṛṛambalamuḍaiyār built by a Brāhman at the hamlet of Kaṛṛaṅguḍi *alias* Pavitramāṇikyanallūr. Mr. Krishna Sastri suggests that this king was the successor of Māravārman Vikrama Pāṇḍya (like whom he had the title *Rājākkaḷ Tambirān*) and identical with that Vīra Pāṇḍya who was the enemy of the Kēraḷa king Ravivarman Kulaśēkhara. See S.A. 61, 87, 112, 120, 143 and 178.

72. 280 *of* 1913.—(Tamil.) On the north wall of the same prākāra. A record in the fourteenth year and 107th day of the

Chōḷa king Tribhuvanachakravartin Rājarājadēva (probably Rājarāja III, 1216–48). Records gift of land at Tirunīṟṟuchchōḷamaṅgalam by a certain Kāḷiṅgarāyan for supplying 500 jack fruits, 5,000 mangoes and 5,000 plantains to the temple of Āḷuḍaiya-Nāyanār. The assembly of that village agreed to make that land rent-free by charging the taxes due on it, to the village. The *tirumandiravōlai* was Neriyuḍaichchōḷa-Mūvēndavēḷān. [See *Ins., S. Dts.* (Mack. MSS.), p. 164, No. 8.]

**73.** 281 *of* 1913.—(Tamil.) On the same wall. A record in the tenth year and 235th day of the Chōḷa king Tribhuvanachakravartin Rājarājadēva. Built in at the end. Records gift of land by two private individuals for a flower garden. Provision was also made for the servants who looked after the garden. [The Chōḷa king, we may presume, was Rājarāja III, 1216–48.]

**74.** 282 *of* 1913.—(Tamil.) On the same wall. Records in the third year that under orders of Toṇḍaiman, a land was presented at Midinikkuḍi *alias* Dānavinōdanallūr for a flower garden and made tax-free and the same was engraved on the walls of Vikramaśōḷan-tirumāḷigai.

**75.** 283 *of* 1913.—(Tamil.) On the same wall. A record in the third year and 115th day of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III? 1216–48). Records gift of land at Vallam in Veṇṇaiyūr-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu, for supplying a garland of 130 red lotuses every day. The document registering this grant was engraved under orders of Toṇḍaimān, the *tirumandiravōlai* being Mīnavan Mūvēndavēḷān.

**76.** 284 *of* 1913.—(Tamil.) On the same wall. A record in the thirty-ninth year and 224th day of the Chōḷa king Tribhuvanachakravartin Tribhuvanavīradēva (1178–1216) "who having taken Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors." Registers an order of three officers of the king, viz., Toṇḍaimān, Tiruvaiyāruḍaiyān and Madhurāntaka Brahma-Mārāyan, that lands granted by certain Laṅkēśvaran of Kiḻiyūr for providing 200 red lotuses to the temple and for maintaining the people that grew them, was to be engraved on the walls of Vikramaśōḷan-tirumāḷigai. The *tirumandira-ōlai* is stated to be Neriyuḍaichchōḷa Mūvēndavēḷān. Still another gift of land by the same person made for a flower garden in the "thirty-fourth year and fifty-second day" of the king, was also engraved, the old document having "become worn out."

**77.** 285 *of* 1913.—(Tamil.) On the same wall. A record in the seventeenth year and 197th day of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III? 1216–48). Records gift of garden land at Kōyilpūṇḍi, a hamlet of Perumbaṟṟappuliyūr, for providing garlands to the shrines of the god and the goddess by a certain

Vāṇādhirājan. The order of the grant was as usual engraved on the walls of the temple.

**78.** 286 *of* 1913.—(Tamil.) On the same wall. A record in the fifth year and 353rd day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulaśēkharadēva (I, 1268–1308). Built in at the end. Records an order of Chēdiyarāyan to engrave on the temple walls a gift of land for providing offerings, etc., in a shrine situated in one of the streets of Perumbaṛṛappuliyūr. [The Chēdirāyan of this inscription could not have been the same as the Piḷḷai Perumāl Chēdirāyan who figures in the life of Kamba.]

**79.** 287 *of* 1913.—(Tamil.) On the same wall. Registers in the seventh year and 225th day of the king an order of Toṇḍaimān that an arrangement regarding a certain land made in order to provide flowers, coconuts, etc., be engraved on the wall of Vikkiramaśōḷan-tirumāḷigai.

**80.** 288 *of* 1913.—(Tamil.) On the same wall. A record in the ninth year and 200th day of the Pāṇḍya king Sundara-Pāṇḍya-dēva, "who was pleased to take all countries." Records gift of land. Order of Villavadaraiyan approving of certain arrangements about specified temple lands made by the assembly (*mūla parushaiyar*) of Perumbaṛṛappuliyūr. [The king referred to was evidently Jaṭāvarman Sundara Pāṇḍya I, 1251–64.]

**81.** 289 *of* 1913.—(Tamil.) On the same wall. A record in the seventh year and 252nd day of the Pāṇḍya king Sundara-Pāṇḍyadēva, "who was pleased to take all countries" (1251–64). The first ten lines are engraved over another inscription of Vikrama-Chōḷadēva beginning with the historical introduction பூமாலைமிடைந்து, etc. Order of Toṇḍaimān to the temple authorities remitting certain taxes on lands which had been originally granted for the maintenance of the servants of a flower garden belonging to the temple. The reason for the remission was that the said lands, being close to the sea, had become filled up with sand and overgrown with weeds. Mentions *Virarākshasa-Vēḷaikkārar*. [For an explanation of the *Vēḷir* see *Abhidanachintāmaṇi*, p. 933.]

**82.** 290 *of* 1913.—(Tamil.) On the same wall. A record in the forty-seventh year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga Chōḷadēva I. This is stated to be a copy of an inscription originally engraved on the opposite shrine (Edir-Ambalam). Records gift of land by purchase for supplying garlands of red lotuses to the temple.

**83.** 291 *of* 1913.—(Tamil.) On the same wall. An unfinished record in the forty-sixth year, Simha, 22nd *tēdi*, of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva. This is evidently also a copy. Refers to the purchase of a *dēvadāna* land by a private individual. (22½ *nilās* for 10 *kaḷanjus*.)

84. 292 *of* 1913.—(Tamil.) On the same wall. Registers an order of Villavarāyan and four other officers assigning the income in paddy from certain lands originally granted for the upkeep of a flower garden, for the maintenance of the servants of the temple and of the flower garden.

85. 293 *of* 1913.—(Tamil.) On the same wall. A record in the eleventh year and fifty-sixth day of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I? 1251—64). An order of the same officer remitting assessments on certain lands granted to the temple for a flower garden. The transactions were engraved on the Vikramaśoḷan-tirumāḷigai.

86. 294 *of* 1913.—(Tamil.) On the same wall. Registers that certain lands granted by Gāṅgēyarāyan were made tax-free and exempted from duties. The car procession was to be maintained and the temple was to receive 100 kāśu as kuḍimai assessment and 6 kalam of paddy as *virabhōga* on each vēli of land.

87. 295 *of* 1913.—(Tamil.) On the same wall. A record in the fourth year and eighteenth day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva (1282—?). Records an order of Kulaśēkharan Sōḷakōn exempting duties and assessments on lands presented by a certain Chēdiyarāyan for maintaining 36 persons employed in a watershed in the maṇṭapa known as Āṇaiyēṟṟukkūḍam, south of the seven-storeyed gōpura, on the east side of Rājākkaḷ-tambirān-tirumāḷigai, 54 persons who prepared offerings for the god, 32 learned Brāhmaṇas, 54 persons who prepared offerings at *Śikali* (i.e., the shrine of goddess?) and lastly the temple supervisors. See S.A. 71.

88. 296 *of* 1913.—(Tamil.) On the north wall of the second prākāra of the same temple. A record in the sixth year of the Pallava king Sakalabhuvanachakrāvartin Avaniyāḷappirandān *alias* Kōpperuñjiṅgadēva. Registers an order of Śōḷakōn that certain arrangements made by the temple authorities and the village assembly regarding the gift of a flower garden and the maintenance of its servants, may be engraved on the temple.

89. 297 *of* 1913.—(Tamil.) On the same wall. A damaged record in the eighth year of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I? 1251—64). Records an order of Kaḷappāḷarāyar to register, as *tirunāmattukkāṇi*, certain lands granted for conducting festivals and providing offerings in the temple of Tiruchchiṟṟambala Mākāḷi which was founded on the south side of the road by which the god was taken in procession for the sea-bath, and to engrave the same on stone.

90. 298 *of* 1913.—(Tamil.) On the same wall. A record in the thirty-fourth year and forty-fifth day of the Chōḷa king Tribhuvanachakravartin Tribhuvanavīradēva III (1178—1216), "who being pleased to take Madurai (Madura), Karuvūr, Īḻam (Ceylon) and

the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors." Registers that at the request of the chiefs Pottappichōḷan and Kārāṇai-Viḷupperaiyan, the original documents pertaining to a gift of land which was made to the temple for a flower garden were preserved in the treasury of the temple and engraved on its walls.

**91.** 299 *of* 1913.—(Tamil.) On the same wall. A damaged record in the second year and fourteenth day of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of land for providing flower garlands to the temple. The grant was ordered to be engraved on the temple walls and the original documents deposited in the temple treasury. The royal Secretary *(tirumandira-ōlai)* was Rājēndraśiṅga-Mūvēndavēḷān.

**92.** 300 *of* 1913.—(Tamil.) On the same wall. A record in the second year and fourteenth day of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of lands for a flower garden and its servants by the donor mentioned in No. 91 above.

**93.** 301 *of* 1913.—(Tamil.) On the same wall. A record in the thirty-sixth year and one hundredth day of the king. A number of lands which had been granted for a flower garden and were partly enjoyed by the servants of the garden were included at the donor's request in the *tirunāmattukkāṇi* lands of the temple and the fact engraved on the temple walls. The *tirumandira-ōlai* was Neriyuḍaichchōḷa-Mūvēndavēḷān.

**94.** 302 *of* 1913.—(Tamil.) On the same wall. A record in the twelfth year of the Pallava king Sakalabhuvanachakravartin Avaniyāḷappirandān *alias* Kōpperuñjiṅgadēva. Registers an order of Perumāḷ-Piḷḷai *alias* Śōḷakōn and mentions the gift of land for a flower garden.

**95.** 303 *of* 1913.—(Tamil.) On the same wall. A record in the third year and fifty-seventh day of the Chōḷa king Tribhuvanachakravartin Rājarājadēva. Mentions the gift of land for a flower garden by Umaiyāḷvi, daughter of Vijayanuḷamban, chief of Nuḷambapāḍi *alias* Nigariliśōḷa-maṇḍalam. She had purchased the land from different people.

**96.** 304 *of* 1913.—(Tamil.) On the same wall. A record in the seventh year of the Pallava king Sakalabhuvanachakravartin Avaniyāḷappirandān *alias* Kōpperuñjiṅgadēva. Registers an order of Śōḷakōn recording gift of land for a flower garden by a dancing girl.

**97.** 305 *of* 1913.—(Tamil.) On the same wall. A record in the seventh year of the Pallava king Sakalabhuvanachakravartin Avaniyāḷappirandān *alias* Kōpperuñjiṅgadēva. Registers an order of Sōḷakōn that eight *śandi* oblations like those offered at the

shrine of Mūlasthānam-Uḍaiyār in (the temple of) Tiruchchiṟṟambalam, be also offered at the shrine of Dakshiṇāmūrti and that the gift of land made for providing five of these eight *śandis*, be made tax free.

**98.** 306 *of* 1913.—(Tamil.) On the same wall. A record in the ninth year and eighty-fifth day of the Chōḷa king Tribhuvanachakravartin (Rājarājadēva). Registers an order of the king's officers passed at the request of Gāṅgēyarāyan that certain lands granted to the temple for supplying flowers and maintaining the servants of the flower gardens, were to be made free of *kuḍimai;* that the documents pertaining to the lands in question were to be deposited in the temple treasury *(tirukkaiōḷi?)* and that the transaction was to be engraved on the walls of the temple.

**99.** 307 *of* 1913.—(Tamil.) On the same wall. A record in the seventeenth year of the Pallava king Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. Registers an order of Sōḷakōn that a gift of land was made for additional offerings in the shrine of Dakshiṇāmūrtidēva (referred to in No. 97 above), and that this land was made a rent-free *tirunāmattukkāṇi* under the command of the king.

**100.** 308 *of* 1913.—(Tamil.) On the same wall. A record in the eighth year of the Pallava king Sakalabhuvanachakravartin Avaniyāḷappirandān *alias* Kōpperuñjiṅgadēva. Registers an order of Śōḷakōn that the śāliya merchants *(nagara)* were to be provided with land for building their houses on condition that they would supply the necessary cloths for the *pariśattam* of the god and the goddess.

**101.** 309 *of* 1913.—(Tamil.) On the same wall. A record in the twelfth year and one hundred and twenty-fifth day; and Kumbha, eighth day (in the middle of the record) of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III, 1178—1216), "who was pleased to take Maḍurai (Madura) and the crowned head of the Pāṇḍya." Registers that a certain Ediriliśōḷan *alias* Iruṅgōḷan having founded a temple called Vikramaśōḻīśvaramuḍaiyār at Parakēsarinallūr, a hamlet of Perumbaṟṟappuliyūr, after acquiring the required land from various people and having provided for houses of Brāhmaṇas and temple servants, *the king ordered the assessment on this land to be deducted from the revenue of the village, to be entered in the temple accounts with the original documents preserved in the temple and the whole transaction engraved on the walls of the temple.*

**102.** 310 *of* 1913.—(Tamil.) On the same wall. A record in the twenty-first year and sixth day of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III, 1178—1216), "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya." Registers that a land was granted for a flower garden and another for maintaining its four servants. It was ordered

that these lands might be included with other temple lands and that the excess *(maḍakku)* in measurement be deducted from the village accounts. The *tirumandira-ōlai* was Mīnavan-Mūvēndavēḷān.

**103.** 311 *of* 1913.—(Tamil.) On the same wall. A record in the sixteenth year and two hundred and twenty-fourth day of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III, 1178—1216), "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya." Records gift of land for a flower garden and its servants. Again the excess of land discovered by comparison with existing village accounts was granted to the temple and the village accountants *(varikkuruśeyvār)* were ordered to correct their figures. The servants of the garden were exempted from certain services usual to *nibandakkārar*. The *tirumandira-ōlai* was Rājanārājayaṇa-Mūvēndavēḷān.

**104.** 312 *of* 1913.—(Tamil.) On the same wall. A record in the tenth year, Simha, ninth day, of the Pallava king Sakalabhuvanachakravartin Avaniyāḷappirandān *alias* Kōpperuñjiṅgadēva. Registers an order of Perumāḷ-Piḷḷai *alias* Śōḷakōn made for the welfare of the king. Records an exchange of land and refers incidentally to the temple *(Śrī-kōil)* of the piḍāri called Tiruchchiṟṟambala Mākāḷi on the south side of the street Vikkiramaśōḷanterku-ttiruvīdhi by which the God was taken on procession to the sea. See S.A. 32.

**105.** 313 *of* 1913.—(Tamil.) On the same wall. A record in the thirty-fourth year and fifty-second day of the Chōḷa king Tribhuvanachakravartin Tribhuvanavīradēva (Kulōttuṅga III, 1178—1216), 'who having pleased to take Madurai (Madura), Karuvur, Īḻam (Ceylon) and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.' Records gift of land for a flower garden. It was ordered that the four servants of the garden must supply *iruvāchchi*, *malligai*, and *nandiyāvaṭṭa* flowers to the temple regularly; when these failed other flowers had to be supplied.

**106.** 314 *of* 1913.—(Tamil.) On the same wall. A record in the thirty-ninth year of the Chōḷa king Tribhuvanachakravartin Tribhuvanavīradēva (1178—1216), "who having been pleased to take Mudurai (Madura), Karuvūr, Īḻam (Ceylon) and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors." Records gift of land for a flower garden to supply flowers to the temple of the goddess. Refers to a transaction which happened in the thirty-third year of the king.

**107.** 315 *of* 1913.—(Tamil.) On the same wall. A record in the second year and sixty-ninth day of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III? 1216—48). Registers that an additional land was granted by a certain Kundan *alias* Laṅkēśvara

of Araśūr for the maintenance of a flower garden which had been already granted by himself, for supplying 700 red lotuses to the temple every day. The ten servants and a nāyaka who cultivated the garden were permitted to enjoy the land given them as a kāṇi. The transaction was engraved on the temple walls.

**108.** 316 *of* 1913.—(Tamil.) On the same wall. A record in the tenth year and three hundred and sixtieth day of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III? 1216—48). Registers that a flower garden had been founded for the benefit of the temple by a certain Karupparuḍaiyān *alias* Rājādhirājappallavaraiyan at the hamlet of Kōilpūṇḍi surnamed Kshatriyaśikhāmaṇinallūr, that land in three different villages had been granted for the maintenance of the gardeners who had to water the flower plants, pick flowers and supply them to the temple, and that these lands were now included with other temple lands under orders of the King's officers, the transaction being engraved on temple walls and the original documents deposited in the temple treasury.

**109.** 317 *of* 1913.—(Tamil.) On the same wall. A record in third year and twenty-fourth day of the Chōḷa king Tribhuvanachakravartin Rājarājadēva. Records gift of land for growing red lotuses and for providing food (koṛṛu) and cloth-money to the gardeners who grew them. Refers to the land survey made in the sixteenth year of Śuṅgandavirtta Kulōttuṅgaśōḷadēva (I, 1070—1118) and to the twenty-fifth year of Periyadēvar Tribhuvanavīradēva (Kulōttuṅga III, 1178—86). See No. 54 above.

**110.** 318 *of* 1913.—(Tamil.) On the same wall. A record in the ninth year of the Pallava king Sakalabhuvanachakravartin Avaniāḷappirandān *alias* Kōpperuñjiṅgadēva. Registers an order of Perumāḷ Piḷḷai *alias* Śōḷakōn, that certain gifts of land for the maintenance of gardeners, be recorded on the temple walls. See No. 104 above.

**111.** 319 *of* 1913.—(Tamil.) On the same wall. A record in the nineteenth year of the Pallava king Sakalabhuvanachakravartin Avaniāḷappirandān *alias* Kōpperuñjiṅgadēva. Sōḷakōn ordered that a gift of land for a grove of trees be made a rent-free dēvadāna and so registered on the temple walls.

**112.** 320 *of* 1913.—(Tamil.) On the same wall. A record in the ninth year and one hundred and sixty-sixth day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Registers an order of Vīra-Pāṇḍyadēva-Vāṇādhirāyan that a gift of one *tiruvōlai* together with a piece of land for the maintenance of the latter made by a certain Dīpattaraiyan at Śōḷakulavallinallūr, may be deducted from the accounts of Śōḷakulavallinallūr and added to the dēvadāna lands of the temple and that the transaction may be engraved on the temple wall. See S.A. 71.

**113.** 321 *of* 1913.—(Tamil.) On a pillar of the western entrance into the second prākāra of the same temple; left side. This pillar of the entrance was presented by Perumāḷ Piḷḷai *alias* Sōḻakōnār, one of the chiefs of Avaniāḷappirandān Kōpperuñjiṅga, for the merit of his master. [Mr. Krishna Sastri points out that, according to an inscription at Tripurāntaka (Kurnool District), a certain king Mahārāja Sinha built the eastern gōpuram of this temple and decorated the four sides of it with booty acquired from the four quarters and that this king was evidently Kōpperuñjiṅgadēva.]

**114.** 322 *of* 1913.—(Tamil.) On a second pillar in the same entrance. Records in Ś. 1422 Raudri, Āvaṇi, fifteenth day, that Tirumalaikoḻundar, the agent of Narasa-Nāyaka, while he was in charge of the temple, enforced that ten cake-offerings and betel leaves, which must be distributed among certain specified individuals for the merit of Narasa Nāyaka, were not to be withheld from them and used otherwise. [For the highly interesting figures in the western gōpura which are illustrative and descriptive of the dancing art in this age, see *Ep. Rep.*, 1914, *pp.* 82–3. Mr. Krishna Sastri quotes from the Bhāṛatīya-Nāṭya Śāstra to show how scientific these representations are.]

**115.** 323 *of* 1913.—(Tamil.) At the southern entrance into the first prākāra of the temple; left side. A record of the Vijayanagara king Vīrapratāpa Vīra-Kṛishṇayadēva-Mahārāya in Ś. 1432, Pramōdūta, Makara, ba. di. Amāvāsya, Monday, Pūrāḍam (= December 10, A.D. 1510). Records gift of three villages with an income 1,400 *rēkai* (gadyāna) for the mahāpūja in the temple of Aḻagiya Tiruchchiṟṟambalamuḍaiya Tambirānār [included in Araśūr-kīlpaṛṛu, a subdivision of Veṇṇaiyūrnāḍu in Rājādhirāja-vaḷanāḍu which was itself a district on the northern bank (of the Coleroon), included in the Province of Bhuvanēkavīran-paṭṭaṇa] and for the maintenance of a feeding house, by a certain śīrmai Appā Piḷḷai.

**116.** 324 *of* 1913.—(Tamil.) On the door post of a new entrance cut close to the east gōpura of the same temple. Seems as No. 321 (i.e., S.A. 113) above. The pillar evidently belonged to a different part of the temple and has been put in at this entrance by the Nāṭṭukkōṭṭai Cheṭṭis.

**117.** 325 *of* 1913.—(Tamil.) On the gōpura at the main entrance into the Śivakāmi-Amman shrine in the same temple. Same as S.A. 113.

**118.** 326 *of* 1913.—(Tamil.) On the east wall of the Mahishāsuramardhani shrine in the same temple. A record in the twelfth year of Pallava king Sakalabhuvanachakravartin Avaniāḷappirandān *alias* Kōpperuñjiṅgadēva. Registers an order of Śōḻakōn that a gift of land made for a flower garden to the shrine of Aṇḍābharaṇadēva be engraved on the wall of the shrine and the

original documents connected herewith, be preserved in the temple treasury.

**119.** 327 *of* 1913.—(Tamil.) On the same wall. A record in the tenth year of the Pallava king Sakalabhuvanachakravartin Avaniāḷappirandān *alias* Kōpperuñjiṅgadēva. Registers an order of Śōḷakōn that a gift of land made for a flower garden to the shrine of Āṇḍābharaṇadēva be engraved on the wall of the shrine and the original documents connected therewith, be preserved in the temple treasury.

**120.** 328 *of* 1913.—(Tamil.) On the base of the Nandimaṇṭapa opposite to the eastern gōpura of the same temple. A record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva, the date of which is lost. Consists of a number of mutilated and unconnected pieces. Stones out of order. Refers to an arrangement *(vyavasthā)* made by the temple managers. See S.A. 71, for the identification of the king.

**121.** 329 *of* 1913.—(Tamil.) On the base of the Nandimaṇṭapa opposite to the southern gōpura of the same temple. Consists of six verses of which five refer to a battle fought evidently at Chidambaram by a certain Munaiyan Vallaiyan Ādittan, chief of Panaiśeyyār, on behalf of the Pāṇḍya (Mīnavan) against the Chōḷa (Vaḷavan). The author of the poetry was Tāynalla-Perumāḷ Munaiyadarayan *alias* Bhuvanēkavīra Toṇḍaimān.

**122.** 330 *of* 1913.—(Tamil.) On the base of a small shrine in the western prākāra of the same temple. An incomplete record in the sixth year, Simha, 26th day of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I? 1251—64). Contains some detailed account of land measurement.

**123.** 331 *of* 1913.—(Tamil.) On a slab built into the floor in front of the Gaṇapati shrine in the same temple. An unfinished record in Manmatha, Dhanus. Refers to a gift by purchase of some godowns, by a certain Nāgama-Nāyaka. [Was he the father of Viśvanātha Nāik, the founder of the Nāik dynasty of Madura?]

**124.** 332 *of* 1913.—(Tamil verse.) On the east gōpura of the same temple; right of entrance. Consists of two verses, the first of which refers to a conquest of the Pāṇḍya king over the Chōḷa, the latter being driven into the forest. The second mentions Kāḍavarkōn and his army melting away before the Pāṇḍya king Sundarattōḷ. [Mr. Krishna Sastri identifies Kāḍavarkōn with Kōpperuñjiṅgadēva and the Pāṇḍya with Jaṭāvarman Sundara Pāṇḍya I.]

**125.** 333 *of* 1913.—(Tamil verse.) In the same place. A record of the Vijayanagara king Kṛishṇarāya in Ś. 1443, *Vrisha, Kārttika.* (Details not enough for calculation). Records that a certain Maṅgaraśan granted the village of Chidambaranāthapuram to the temple.

**126.** 334 *of* 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Vīrapratāpa Veṅkaṭadēva-Mahārāya (I) in Ś. 1500, Pārthiva (wrong) Simha, *śu. di.* 10, Monday, Śubhayōga, Svāti. Records gift of four villages to the temple of Chidambarēśvara and Śivakāmasundari-Ammai to provide oblations and sacred bath in early mornings, for the merit of Vaiyappa, Kṛishṇappa Koṇḍama-Nāyaka. An irregular date. Most probably June 24, A.D. 1577 is intended. See *Ep. Rep.*, 1914, p. 69. See S.A. 131 for an other endowment by the same chief.

**127.** 335 *of* 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (I) in Ś. 1510 Sarvadhāri, Mārgaḷi, twenty-second day. Records gift of 300 pon for providing 20 (rice) offerings to the god Chidambarēśvara and distributing the same among begging devotees. It is stated that this amount was till then being set apart by the temple for the *ilakkai* and *korru* of the king and his followers (rājāgaram). "Date can be calculated but not verified."

**128.** 336 *of* 1913.—(Tamil.) In the same place. Contains three verses that first of which refers to a battle fought on the banks of Veḷḷāru in which a certain Bhuvanēkavīran was victorious. [The last refers to Māravarman Vikrama-Pāṇḍya, who came to the throne in 1283.]

**129.** 337 *of* 1913.—(Tamil verse.) In the same place. One verse describing the anger of Vikrama Pāṇḍya. [See note to the above inscription.]

**130.** 338 *of* 1913.—(Tamil verse.) In the same place. One verse in praise of Sundara-Pāṇḍya (Jaṭāvarman I) and his weighing himself against gold. See S.A. 124, 132, 153, etc. See *Ep. Ind.*, III, p. 11 where his covering the Vimāna of the Raṅganātha temple with gold is referred to.

**131.** 339 *of* 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva Mahārāya (I) in Ś. 1510, Sarvadhāri, Tai, twenty-second day. Registers that Vaiyappa-Kṛishṇappa Koṇḍama-Nāyaka ordered that the 30 (rice) offerings for which he had provided 50,000 kalams of paddy in the district of Vīranārāyaṇachchīrmai, be distributed among Śaiva mendicants (*tiruōṭṭunāyanār*). "Date can be calculated but not verified." See S.A. 126.

**132.** 340 *of* 1913.—(Tamil verse.) In the same place. Glorifies the prowess of Sundara-Māran (i.e., Sundara-Pāṇḍya) who annihilated the forces of the Teliṅgas that surrounded him and drove the Bāṇa chief into the forest. [The king was evidently Sundara Pāṇḍya I, Jaṭāvarman whose inscriptions have the introduction *Anaittulahuṅkoṇḍaruḷiya* and who ruled from 1251 to 1264.]

**133.** 341 *of* 1913.—(Tamil.) In the same place. Mentions Sōḷakulavalli and appears to make provision for singing the

*pāmālai* (hymns) of the Nāyanār (Śaiva saints) in the temple of Tirumūlattānamuḍaiyān. Also mentions the village of Kaḷumalam. A record in (date doubtful); Āni, Svāti.

**134.** 342 *of* 1913.—(Tamil.) In the same place, left of entrance. In modern characters. Registers that Śuppammāḷ, mother of Ayyaḷammāḷ, who was the wife of Pachchaiyappa-Mudaliyār of Kāñchipuram, repaired this eastern gōpura and founded a Brahman settlement (agrahāra).

**135.** 343 *of* 1913.—(Grantha.) In niches on the inner walls of the same gōpura. These are labels engraved below images representing women in various dancing postures. The inscriptions are in Sanskrit poetry. For a discussion of these postures as given in the Bhārata-nāṭya Śāstra and illustrations, see *Madr. Ep. Rep.*, 1914, pp. 74—83.

**136.** 344 *of* 1913.—(Tamil.) On the south gōpura of the same temple; right of entrance. A record of the Śāḷuva king Vīrapratāpa Tammarāya in Ś. 1425, Rudhirōdgarin, Simha, śu. di. 14, Śravaṇa, Monday (which should be Sunday). Records that a certain Mondukoli Rāmanāyakkar Mallanāyakkar gave the village of Kārikkuḍi, the western hamlet of Perumbaṟṟappuliyūr, for a double garland and offerings to be offered every day. The king receives the usual Vijayanagara titles. The date corresponded to 6th August, A.D. 1503.

**137.** 345 *of* 1913.—(Tamil verse.) In the same place. A much damaged record. Mentions Por-puliyūr.

**138.** 346 *of* 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (Veṅkaṭa I, 1586—1614) in Ś. 1510, Sarvadhārin, Mārgaḷi, 22nd day. Same as No. 335 (i.e., S.A. 127) above.

**139.** 347 *of* 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (Veṅkaṭa I, 1586—1614) in Ś. 1510, Sarvadhārin, Tai, 22nd day. Same as No. 339 (i.e., S.A. 131) above.

**140.** 348 *of* 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Śrīraṅgadēva-Mahārāya (II) in Ś. 1503 Vrisha, Kumbha, śu. di. 84, Thursday (which should be Tuesday), Śraviṣṭha (i.e., Dhaniṣṭha). Records gift of seven villages and of income from pepper trade called *milagu-taragu*, for oblations and festivals in the shrines of the god and goddess, by Vaiyappa Kṛishṇappa-Koṇḍama-Nāyaka. See S.A. 126 and S.A. 131. [I have traced this inscription to *Ins., S. Dts.*, p. 163, No. 4, but here the name of the king is given as Veṅkaṭadēva.]

**141.** 349 *of* 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (Veṅkaṭa I, 1586—1614) in Ś. 1510, Sarvadhārin, Tai, twenty-second day. Records that

the provision made by the chief for twenty offerings to be distributed among the Śaiva mendicants (paradēśi) in the temple, was placed under the *supervision of Namaśśivāya-Uḍaiyār, the "Superintendent of all services* (kaṭṭaḷai)." [The name Namaśśivāya reminds the Tamil literary student of that Guru Namaśśivāya who was the disciple of Guhai Namaśśivāya who devoted himself, at the instance of his teacher, to holy work at Chidambaram, who composed the *Paramarahasyamālai*, the *Chidambaraveṇba*, etc., and who ultimately died at Tirupperunduṟai. See N.A. 614.

**142.** 350 *of* 1913.—(Tamil.) In the same place. A record in the fourth year and sixty-seventh day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīrakēraḷa *alias* Kulaśēkharadēva. Registers an order of Śēdiyarāyan exempting certain lands granted for a flower garden by a native of Paḷḷikōḍu in Malai-maṇḍalam from paying *kaḍamai* and *kuḍimai* and declaring that these lands might enjoy the privileges of irrigation by channels, percolation and bailing. The king was identical with Ravivarman Kulaśēkhara, the Kēraḷa conqueror. See *Ep. Ind.*, IV, 145; *Ibid.*, Vol. VIII, p. 8. His father Jayasimha had the title Vīrakēraḷa. *Ep. Ind.*, IV, p. 293.

**143.** 351 *of* 1913.—(Tamil.) On the same gōpura; left of entrance. A record in the fourth year and one hundred and twenty-third day of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Registers an order of Śēdiyarāyan that the gift of garden lands made by a certain Villavadaraiyan together with lands provided for the maintenance of eighteen servants of the garden and of the water-shed within it, may be engraved on temple walls. See S.A. 71.

**144.** 352 *of* 1913.—(Tamil.) On a slab set up near the same gōpura. A damaged record in Ś. 1520, Viḷambin, Aḍi, first day. Provides for some specified repairs to the temple made for the merit of Muttu-Kṛishnappa-Nāyaka, son of Vaiyappa-Kṛishṇappa Koṇḍama-Nāyaka. Also mentions a maṇṭapa on the bank of Kolliḍavāru, built by the same donor. See S.A. 126 and 131.

**145.** 353 *of* 1913.—(Tamil.) On the west gōpura of the same temple; right of entrance. A record in praise of the Pāṇḍya king (Mīnavan) Vikrama-Pāṇḍya (Māravarman, most probably).

**146.** 354 *of* 1913.—(Tamil.) In the same place. Three verses describing the glory of king Sundara-Pāṇḍya who conquered the kings of Vēṇāḍu (i.e., Travancore), those of the north (i.e., the Teliṅgas) and those of the Koṅgu (country) and *killed* Gaṇḍagōpāla. [The king is of course Jaṭāvarman Sundara Pāṇḍya I, 1251—64. See S.A. 153.]

**147.** 355 *of* 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (Veṅkaṭa I, 1586—1614)

in Ś. 1510, Sarvadhārin, Mārgaḷi, twenty-second day. Same as No. 335 (i.e., S.A. 127 above).

**148.** 356 *of* 1913.—(Tamil.) In the same place. A record of the Cochin king Rāmavarma-Mahārāja, of the family of Śēraman Perumāḷ Nāyanār in Ś. 1498, Dhātri, Mārgaḷi, twelfth day. The king is stated to have been born under the asterism Viśākha. Provides for 33 taḷigai (offerings) to be offered to Ānandatāṇḍava-Perumāḷ Nāyanār and distributed among Brāhmaṇas, Mahēśvaras and the temple cooks. [The king referred to was the king of Cochin, one of the successors of Gōdai Varma who came to the throne in 1561 and ruled for an unknown period.]

**149.** 357 *of* 1913.—(Tamil verse.) In the same place. In praise of the Pāṇḍya king. Mentions Kūḍal (i.e., Madura).

**150.** 358 *of* 1913.—(Grantha and Tamil.) In the same place. A record of the Vijayanagara king Vīrabhūpatirāya. Registers that 64 cows were granted for maintaining perpetual lamps in the presence of Nrittanātha, by the ministers Chauṇḍarasa and Āditтarasa. [The Government epigraphist points out that if this Chauṇḍarasa is the same as the Vēdic scholar Chauṇḍapāchārya, Virabhūpati should be identified with Bukka II in whose time that scholar flourished. *Ep. Rep.*, 1909, p. 115].

**151.** 359 *of* 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Vīrapratāpa Śrīraṅgadēva-Mahārāya (II) in Ś. 1503, Vrisha, Kumbha, śu. di. 14, Thursday (should be Tuesday) Śravishṭha (i.e., Danishṭha). Same as No. 348 (i.e., S.A. 140 above).

**152.** 360 *of* 1913.—(Tamil.) In the same place. Records in Ś. 1517, Durmukhi, Chaitra, full-moon, Chitra, lunar eclipse gift of a village surnamed Purappēṭṭai, for meeting the expenses of one day during the Aippiśi-Pūram festivities, in honour of the goddess.

**153.** 361 *of* 1913.—(Tamil verse.) In the same place. The record contains three verses and refers to the fight between Sundara-Pāṇḍya (evidently Jaṭāvarman S.P.) and the Teluṅgas, at Mudugūr in which the dead bodies were strewn up to the banks of the Pērāru. See S.A. 146 which directly refers to the battle.

**154.** 362 *of* 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya I (1586—1614) in Ś. 1510, Sarvadhārin, Tai, twenty-second day. Same as No. 349 above.

**155.** 363 *of* 1913.—(Tamil verse.) In the same place. Consists of two verses. There is apparently a reference to Sundara-Pāṇḍya's weighing himself against gold and using it for covering the temple. See S.A. 130 above.

**156.** 364 *of* 1913.—(Tamil verse.) On the same gōpura; left of entrance. A damaged record. Two of the verses are in praise of the Pāṇḍya king (Maran).

**157.** 365 *of* 1913.—(Tamil verse.) In the same place. Three verses extolling Vikrama-Pāṇḍya. The first says that he conquered the king of Vēṇāḍu (i.e., Travaṇcore) at Podiyil. In the second he is addressed as Bhuvanēkavīra and Korkai-kāvala and is stated to have been the enemy of Gaṇapati. The third advises king Vikrama-Pāṇḍya not to go to the north; for there it says is a foe—a woman ruling with a man's name. [The last refers to the celebrated queen Rudramma of the Kākatīya dynasty. See S.A. 68, S.A. 342, etc., for further facts about Vikrama-Pāṇḍya.]

**158.** 366 *of* 1913.—(Tamil.) In the same place. A record in the twenty-ninth year of the Pāṇḍya king Māravarman Tribhuvana-chakravartin Kulaśēkharadēva (I, 1268—1308). Built in at the bottom. Registers an order of Kāḷiṅgarāyan. Provides for offering to the god Kulōttuṅgaśōḷa-Vināyaka-Piḷḷaiyār who is enshrined on the south side of the seven storeyed gōpura of *Rājākkaḷtambirāntirumāḷigai.* Refers to *Ellāndalaiyāna-Perumāḷśaṇḍi.* [*Ellāndalaiyāna* is the epithet of Jaṭāvarman Sundara-Pāṇḍya I, 1251—64.]

**159.** 367 *of* 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (I, 1586—1614) in Ś. 1510, Sarvadhārin, Tai, twenty-second day. Same as No. 339 above.

**160.** 368 *of* 1913.—(Grantha.) In niches on the inner walls of the same gōpura. Registers the nàmes of the various dances in Sanskrit, as in No. 343 (i.e., S.A. 135).

**161.** 369 *of* 1913.—(Tamil.) On a slab set up near the same gōpura. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (I) in Ś. 1515, Vijaya, Āḍi, first day, Saturday, Jyēshṭha (= 30th June 1593). Registers that for the merit of Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyaka, the districts Dēvamaṇḍalaśīrmai, Vīranārāyaṇachchīrmai, Terku-nāḍu, Vaḍakku-nāḍu, the five villages grouped under Asuvur and all others that had been enjoyed by the temple of Chidambarēśvara from early times, were made tax-free and that a fresh provision was made for a daily offering of 750 *taḷigai.* This was called Koṇḍama-nāyakan kaṭṭaḷai. [I have traced this inscription to *Ins., S. Dts.* (*Mack. MSS.*), p. 167, No. 15.]

**162.** 370 *of* 1913.—(Tamil.) On the north gōpura of the same temple; right of entrance. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (I) in Ś. 1510, Sarvadhārin, Tai, twenty-second day. Same as No. 339 above (i.e., S.A. 131).

**163.** 371 *of* 1913.—(Tamil.) In the same place. Registers that Vīrapratāpa Kṛishṇadēva-Mahārāya (1509—1530) after having started on a campaign against Simhādri-Pottunūru, planted a pillar of victory there and returning thence, he paid a visit to

Ponnambalam (i.e., Chidambaram), worshipped the god and built the northern gōpura of the temple. See S.A. 233.

**164.** 372 *of* 1913.—(Tamil.) On the same gōpura; left of entrance. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (I, 1586—1614) in Ś. 1510, Sarvadhārin, Mārgaḷi, 22nd day. Same as No. 335 above (i.e., S.A. 127).

**165.** 373 *of* 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Vēṅkaṭadēva-Mahārāya I in Ś. 1510, Sarvadhārin, Tai, 22nd day. Same as 349 above (i.e., S.A. 141).

**166.** 374 *of* 1913.—(Tamil verse.) In the same place. Registers that three gōpuras were the gifts of kings who wore a crown. This (the northern gōpura) was built by the god himself. The poet evidently means to say that this is the best of the four. We know from S.A. 163 that Kṛishṇarāya built it.

**167.** 375 *of* 1913.—(Tamil.) On a slab set up near the same gōpura. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya in Ś. 1515, Vijaya, Āḍi, 1st day, Saturday, Jyēshṭha (30th June 1593). Same as No. 369 above (i.e., S.A. 161).

**168.** 376 *of* 1913.—(Tamil.) On the north wall of the Karpaga Vināyaka temple, at the western gōpura of the same temple. A record of the Vijayanagara king Vīrapratāpa Dēvarāya-Mahārāya II in Ś. 1349, Plavaṅga, Mīna, śu. di. 5, Sunday, Rōhiṇi (March 21, A.D. 1428). One stone missing in the middle. Registers that the king ordered certain irregularities in temples and temple lands to be set right. A very interesting record which gives a clue to the beneficent rules of Dēvarāya. The inscription says that the king's officers unjustly collected *kāṇikkai, Araśupēru, Karaṇakkar jōḍi, Visēshādāyam* and other taxes from certain villages which were owned by temples and the people of which were tenants (by mortgage, purchase, etc.) of these temples; that the villagers in consequence deserted; that worship in consequence ceased in the temples; and that the king issued an edict of freedom and restoration. See *Ep. Rep.*, 1914, p. 97 and also *Ep. Rep.*, 1908, p. 250.

**169.** 1 *of* 1915.—(Tamil.) On the north tier of the central shrine in the Gōvindarāja-Perumāḷ temple at Chidambaram. An unfinished record of the Vijayanagara king Achyutadēva-Mahārāya (1530—42) in Ś. 1460, Viḷambi, Paṅguni, 14th day, Monday, Paurṇima, Uttara-Phalguni. Records the reconsecration of Gōvindarājasvāmin at Chitrakūṭa by Achyutarāya. An irregular date. See *Ep. Rep.*, 1915, p. 81. See S.A. 63 and 64.

*Erumbūr.*

**170.** 378 *of* 1913.—(Tamil.) On the south base of the central shrine in the Kadambavanēśvara temple. An unfinished record in the sixteenth year of the Chōḷa king Vikrama-Chōḷadēva (1118—35).